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**THE DRINKING HABITS OF CHINESE CHRISTIANS.\***

By DR. J. G. KERR.

BY reason of the tremendous waste of property and human life, caused by the consumption of alcoholic liquors, and the fearful amount of misery, woe and moral degradation which they leave in their train, philanthropic and Christian men and women are aroused to efforts in the cause of temperance on a scale, and with an energy and zeal, such as the world has never known before. The Societies which have been formed, the books and papers published, the action of political parties and of religious bodies, indicate this, and the efforts made by liquor dealers to maintain their business show it. In almost every issue of religious and secular papers we see articles and items bearing on the subject.

This wave of agitation sweeping around the world, has brought before us our subject for to-night.

*The Drinking Habits of Chinese Christians—are they such as to require any means of restraining or correcting them?*

The first question for our consideration is, what are the drinking habits of Chinese Christians or Church members? The answer is, they are the same or nearly the same as those of the heathen. It is well known that the Chinese are almost universally given to the use of alcoholic stimulants. The fermenting of grains and fruits has been known from remote ages. The distillation of liquors was probably introduced by the Arabs. Dr. Joseph Edkins, in the *China Review* for March and April, 1887, informs us that the Chinese first knew spirits in the Tang Dynasty (A.D. 620—907) when distilling began to spread from the dominions of the Caliphate. It was in the Yuen Dynasty, (A.D. 1280—1368) that the northern Chinese learned to distil on a large scale.

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\* Read before the Canton Missionary Conference, June 1st, 1887.

The alcoholic liquors of the Chinese are distilled from rice and other grains, and from fruits. The distilleries are not on a large scale as in western countries, but are numerous. The still used is of the simplest character. It is estimated that there are two hundred in Canton, each one producing on an average three hundred cetties, or about 50 gallons of liquor, per day, equal to 240,000 gallons per month, or 2,880,000 gallons per year, in a single city. These distilleries are mostly in connection with rice shops, and are found all over the country.

The liquors are of various kinds and qualities, differing in strength flavor and cost, and some brands are in demand in places distant from where they are manufactured.

There are no statistics to be had as to the amount made and consumed, but the estimate above given shows that it is immense, and considering the population, if we allow but a small quantity to each person, it will be within the bounds of truth to say that millions of gallons are daily produced and consumed. Chinese liquors are comparatively cheap, but the aggregate cost of the amount consumed in one year counts up to millions of dollars.

Liquors are kept for sale in rice shops and are sold in large or small quantities. The saloons and public houses of western countries are not generally found in China, but the agents of Bible societies, who travel extensively, state that they have seen them in many places. There is no restriction by law on the sale of spirituous liquors, and the traffic in them is as free as in any other article.

The usual custom of the people is to take spirits at their meals, especially in cold weather, and also at night on retiring. This explains to some extent why drunken men are so seldom seen in public. On all festive occasions a generous supply is an essential part of a feast. It is quite common among officials and wealthy men to present foreign liquors to their guests.

As stated above, drunkenness is by far less common in China than in so-called Christian lands, and the public exhibition of drunken quarrels and fights in the streets is very rare. In this respect, western countries, which boast of a higher code of morals and a more advanced civilization, compare very unfavorably with China. The contrast thus presented between the modern civilization based on Christianity, and the customs and habits of a great heathen nation handed down through the ages, is worthy of the most careful study. The crime, poverty and abuse of families which make such an appalling list of the evils of strong drink in those countries, are comparatively unknown as the result of the same cause in China. That they do exist to a certain extent is known to those who are

familiar with the inner life of the people, and when reliable statistics can be obtained from courts and prisons, they will be found no doubt to be greater than is supposed; but the general impression made on the mind of the observer is that there is much less of misery and crime from intemperance than in more highly favored countries.

If we have given a fair statement of the extent of liquor drinking in China, and of the evils growing out of it, it may appear that they are so slight as to require no special effort for the suppression or limitation of the habit either among the Christians or the heathen. This has been practically the position of most missionaries laboring in China, and no objection can be made to it if those who advocate the moderate use of intoxicating liquors are right. Occasionally when the subject has been forced upon them by the unbecoming conduct of church members under the influence of liquor, efforts have been made to restrain the habit, but I think I state the truth when I say that there has been, to a great extent, indifference on the part of missionaries on the subject of temperance among the converts. It is to be stated, as explaining to some extent this indifference, that all missionaries are not total abstainers, and that the opium habit results in more apparent evils than the use of spirits, and the efforts of missionaries are directed against this form of intemperance.

Admitting as I do that the evils of intemperance are much less in China than in Christian lands, it is manifest to any one who has had long experience in mission work that they are of so grave a character as to demand great vigilance on the part of those who would introduce a high standard of morality and a pure and holy religion. The almost universal prevalence of drinking must lead to cases of excess, and the instances are not few where scandal and disgrace have been brought upon our holy religion by the conduct of intoxicated church members. Admitting even that the drinking habits of the Chinese do not go beyond what may be considered moderation, I maintain that the habitual use of alcoholic liquors is antagonistic to pure morality and a high standard of spiritual life, and it is my object in this paper to demonstrate that it is their nature to vitiate the moral sense and lower the spiritual life of those we would lead from heathenism to God,—from corrupt and degrading habits to that pure and noble life which comes from communion with a pure and holy God.

In discussing the subject before us it will be necessary to consider the effects of alcoholic beverages on the organisms—physical and spiritual—through which their effects are manifested. By reason

of the fact that there are no statistics showing the amount of intoxicating liquors used in China and the consequences resulting therefrom, it will be convenient for me to use those of western countries, chiefly those of the United States, and, where necessary, due allowance can be made if these statistics do not appear altogether applicable to China. But the fact that one agent—Alcohol—is the active ingredient in the intoxicating liquors of all countries, will make the statistics of one country applicable in a greater or less degree to any other.

I have had occasion during a professional life of forty years, to study more or less the influence of stimulants and narcotics on man, and my opportunities in a large hospital in a great city (the greater part of the time the only hospital for a population of many millions) have not been limited. Although this may add no weight to what I have to say, the facts I present will not be disputed, and the deductions to which they lead will I trust receive the assent of every unbiassed mind.

Alcohol, when taken into the stomach, whether in the form of beer, wine, gin, whiskey or brandy, is quickly absorbed into the blood, and carried into every part of the body. The brain and whole nervous system are thus enveloped in and permeated by an atmosphere of alcohol, more or less dense according to the amount and strength of the liquor taken. The first effect is to stimulate the functions, intellect, sensation, motion, &c. This is followed by depression, and when repeated, disordered action results. Habitual use involves a continual succession of these waves of elevation, depression and disorder, until at last the functions of the organs are so deranged that a general break up is the result.

Alcohol deranges all the vital organs, but we here note its effects on the brain, quoting from "Cutter, on Hygiene and Physiology, Stimulants and Sedatives."—"Blood habitually laden with alcohol running through the capillaries of the brain and nerve centres induces a fatty change of the gray cells and an early thickening and a later contraction of the delicate connective tissue holding the cells in place. Alcohol has a special affinity for nerve cell tissues. Structural changes are gradually produced. After a time the cerebrum shrinks and becomes firmer than normal (sclerosis), and the fluids occupying the ventricles of the brain increase in order to keep the brain case filled. These changes are evidenced by the mental weakness, the moral weakness, the muscular tremors and the irregular muscular movements of the chronic inebriate" (p. 142.)

These are in brief the effects on the physical organs, and it is not difficult to trace them from the beginning, and to watch the

advance step by step as they increase in intensity. The instruments of precision which modern ingenuity have devised, the clinical thermometer, the speimograph, the microscope, &c., can discover and record very slight variations from the normal standard, whether produced by alcohol or other causes. After a few months or a few years of habitual indulgence, ordinary observation can detect the disorders of the body and mind slowly but surely wrought in the victim.

Let us now turn to the higher nature of man, and inquire if his moral faculties work normally while alcohol stimulates and disorders the brain and other physical organs; or are the moral faculties involved in the general disturbance? That such would be the case would, *a priori*, be probable, but it would be difficult to trace slight variations, because the disturbing force operates on an organism already deranged and diverted from the normal standard. Sin has deranged man's spiritual nature, and in the best of men there is more or less variation from the standard of moral perfection presented to us in the Bible; or in other words there is more or less deviation from the normal standard of moral action. Men are surrounded by outward influences which are constantly operating to turn them from the paths of rectitude. Inward tendencies to evil are also universally acknowledged, which derive force from many conditions, such as heredity, wrong training in childhood, bad habits formed in youth, strong passions unrestrained, disordered health, &c.

These outward influences and inward tendencies acting together produce results seen in the alienation of the race from the standard of holiness presented in the Bible for our attainment. Now when an agent like alcoholic stimulants is added to the evil tendencies and influences already in operation, we would naturally expect an increased derangement of the moral faculties, and this is sufficiently manifest to ordinary observation when the new agent has been long in operation.

Although we cannot trace the gradual perversion of the moral faculties from the very beginning when it is manifestly slight, and point out each degree of variation as it occurs, we can by starting at the terminus of a man's course retrace the downward road and follow the track which the drunkard has made until we come to the point at which the alcoholic poison became the deranging factor in the perversion of the moral faculties, and acting in concert with the outward influences and inward tendencies to evil, by its terrible power hastened and made sure the ruin which sin had begun.

In order to get at the initiatory steps of alcohol in deranging and debasing the moral faculties, we will not take a moderate

drinker as the subject of our investigation, because he claims that he does not discover upon himself evil effects from the habit. Let us take a confirmed drunkard, picked up in the street, or waiting in prison his trial for crime, or at home abusing his family. Such an one has shown himself unfaithful to the most sacred trusts, and there is no dispute about the perversion and disorder of his moral sensibilities. He is vile in thought and speech, and vicious in action. His appearance shows degradation—a fall from what he was, and a tremendous failure from what he might have been.

There is no dispute either as to how this ruin came about. Numerous causes combined, but chief among them is alcohol. All with one accord assent that he has been ruined by strong drink. His brain and nerves have been steeped in diluted alcohol for years. The higher obligation of his nature to soul, body, family, friends, country, and to his God, has given way to craving for stimulants.

This terrible perversion of the powers and obligations of an immortal being did not come all at once, but was a gradual process, accomplished under fixed laws of man's constitution. Five years ago the ruin was manifest but it was not so complete. Five years earlier there were clear indications of what was coming. Five years previous to that it may have required close observation to see that anything was wrong, and still further back another five years neither the victim nor his friends dreamed of any danger.

We have here divided the drunkard's career into four periods, allotting five years to each, and it will not be far from the truth to say that twenty years will be the average duration of a drunkard's life from the commencement of habitual drinking to the end. It matters not, for our purpose, whether this estimate be too great or too little. We divide the time, whether long or short, into four periods. The fourth period is manifest to all observers. The third is also very evident, but to observe the second requires an intimate knowledge of the individual, and of his habits, and to detect the first period requires a more intimate knowledge. These periods or stages run imperceptibly from one into the other, and no one can say that this ends here and the other begins there. The advance is gradual and the length of the periods may never be the same in two individuals under observation.

Throughout the whole time the man's physical and spiritual organisms are under the influence of alcoholic stimulants, and the important question comes up,

*Where does the moral deterioration resulting from the use of alcoholic liquors begin?*



The decision of this question will throw light on the bearing and relation of moderate drinking to the ruin of body and soul which is multiplied by the addition year by year of so many tens of thousands of victims.

The temperate drinker who is still in the first stage will not admit that moral deterioration exists in his case. All will admit that it exists in the fourth period, and it cannot be denied that it is more or less evident in the third stage. If it exist in the fourth and third periods can it be confidently affirmed to be absent in the second stage. If there is any doubt as to the second period, is there not ground for suspicion that it begins with the functional derangement of the physical organs in the first period?

But let us look honestly at a subject which is agitating the civilized world. We have under consideration a process set in operation and carried on by a known cause, going on continuously through a course of years in the persons of many thousands of people, and ending disastrously to the physical, intellectual, and moral nature of many of them. The question, At what point in the lives of these men does this moral deterioration caused by alcohol begin?

Instruments of precision at our command demonstrate that the physical disorder and deterioration begin with the application of the cause, and it is but an axiomatic truth that the moral deterioration resulting from the same cause begins with the application of that cause, and therefore begins with the habitual use of stimulants—that is, when the spiritual organism is brought under the influence of alcohol, by its application to the physical organism. It is a fact well known even to casual observers that all men who use stimulants do not go through all the four stages into which we have divided the life of the habitual drinker,—some get no farther than the third, and many do not pass the second, and there are a few who live to advanced years, remaining all the time on the limits of the first.

The question may be asked, Is there any moral deterioration in the latter cases, from the use of stimulants? It will no doubt be claimed by those who do not get beyond the first stage, and even by some in the second stage, that there is no disturbance of the equilibrium of the moral faculties.

We are ready to admit that we have not the instruments of precision by which to detect slight variations of the moral faculties from their normal action, as we have instruments of precision to detect the disturbance of the physical functions. Moreover, as regards the moral faculties, it is more difficult to demonstrate slight disturbance, because, as stated above, there is already divergence

from the standard of perfection. Neither is it necessary for us to prove by some process visible to the human eye or by a mathematical demonstration that moral deterioration always and everywhere attends the habitual use of alcoholic liquors. It is sufficient for our purpose to state that they are universally admitted to be a cause, and a powerful cause, of moral deterioration. And if proof is wanted, every court in civilized lands has volumes of evidence that it is so, and every prison holds within its walls living witnesses that liquor has brought upon them their sad fate.

When, therefore, the moderate drinker asserts that in his case moral deterioration does not result from the use of spirits, he denies to nature one of her universal laws,—he denies that effect follows cause. If a cause universally known to produce certain effects can be put in operation and continue active for months or years without producing its legitimate and known effects, then there may be some basis for the claim of the moderate drinker, but nature presents no such monstrosity. If such were the case, then every confirmed drunkard, during the first and second periods, was not at all advancing in the downward career which finally left him without character and without hope. Indeed, as far as the effects of liquor were concerned, he may have been improving in moral tone, for we are told by a writer in the *New Princeton Review*, July, 1887, p. 35, that “to drink within the limits of entire self control is indifferent. This last is true temperance, which firmly observed, so long as a man’s influence is not taken into the account, for the man himself it is as *innocent to drink as to eat bread.*” If alcohol is not a cause of moral deterioration in the moderate drinker, neither is it in the confirmed drunkard, and we must look elsewhere for the cause of all that misery and poverty and crime which philanthropists and Christians are seeking to diminish or eradicate by the suppression of the liquor traffic.

In physical nature, time is required for the accumulation of force to develop certain visible results, and so it is in the moral world, but the force in either case is accumulating from the beginning, and its presence during the stage of latency is just as certain as when shown by the tangible results.

It may be stated here that there are Christians who use intoxicating liquors, and it is not necessary to assert that they are not Christians because they do it, but they are voluntarily adding a powerful evil agent to the existing outward influences and inward tendencies to evil, already too numerous and making their fight so much the harder if they are to come off the victors at last.

(TO BE CONTINUED.)



## THE HISTORY OF SELF-SUPPORT IN THE LONDON MISSION.

BY REV. J. MACGOWAN.

THE year 1866 was an eventful one in the history of our mission. Eighteen years had rolled by since the first two converts had been baptized. Our mission had now two large churches in Amoy, with two preaching stations in the neighbourhood. In the country we had six churches, all in a fairly prosperous condition. One of these was in the important city of Chang-chow. That place had been captured and destroyed by the Taiping rebels, and the church had been for a time broken up and dispersed. The members, however, were all living, and were this year collected together again, and became an organized church as before.

Up to this time very little had been done towards self-support. One of the Amoy churches had indeed paid the rent of one of the country chapels, but all the expenses of the churches in regard to rents, preachers' salaries and incidental expenses, had been paid out of the funds that came from England. It was now felt that some decided step should be taken to make the churches self-supporting. They would never be robust or become thoroughly indigenous so long as they were dependent upon foreign aid for their existence, and the sooner the move was made that was to land them in independence the better.

The first step that we took was to discontinue the sum we had been accustomed to give each church for incidental expenses. The allowance was two dollars a month, which were said to purchase oil for lamps, and tea and tobacco for visitors or passers-by who might drop in and wish to converse with the preacher about religion. The Chinese are very ceremonious, and when one enters the house of a respectable family, the pipe is at once produced, and soon after the servant appears with the tea. It was considered that the chapel should occupy such a position as to be able to entertain strangers with the ordinary forms of politeness used in the houses of the better class. A scholar, for example, enters. He is invited to be seated, and a water pipe is put into his hands, and he is requested to help himself to the tobacco that is laid ready on the table. Whilst he is taking a few whiffs, complimentary phrases are being exchanged, and he is thus being brought into a state of good feeling that inclines him to listen dispassionately to the more serious questions that are soon brought forward. Chinese custom and good breeding lay great stress upon these little courtesies, as bringing the hearts of men into greater sympathy with each other.

This reduction was not by any means cheerfully assented to. The profound conservatism of the Chinese resents anything like change. This conservatism is a very important factor in the Chinese character, and is one of the facts that we must recognize both in our preaching the gospel to the heathen, and in carrying out reforms amongst the Christians. We knew that we should have this force against us, but we also knew that when over and our new plans heartily adopted, this very instinct would be a power on our side that would render them permanent. Protests were uttered from all directions, and letters were received begging us to reconsider our decision. Some of the preachers were highly excited, because our reform touched part of their vested interests. It turned out that the balance that remained after the incidentals were provided for, went to supplement their salaries. We were firm, however, in our determination that the Christians should pay for things that were used by themselves, and that if they were to play the host they should do so at their own expense. They predicted all kinds of serious things that would happen—how the better class of people would be kept away from us, and how people generally would be so disgusted at our meanness that we should fall in public estimation. We were not at all disturbed by these prophecies. We knew sufficient of Chinese human nature to believe that things would go on precisely as they did before. The people of this region are a proud race. The Christians would be very careful that their reputation should not suffer in the estimation of the heathen. Tea and tobacco and bamboo pipes are cheap in China, and we felt satisfied they would rather provide these themselves than incur the suspicion of meanness. A knowledge of human nature is a very essential element in dealing with men.

We were not disappointed in our anticipation. It is true a man sometimes would come in from one of the country stations, and when asked how things were going on, he would instantly become solemn. He would look unutterably wretched, and he would heave up deep sighs, as though the thoughts suggested by the question were too miserable for him to endure. This little farce was usually dissipated by a hearty laugh from us. What we should have liked immensely to have done would have been to have given him a good poke in his ribs, but this would have been misinterpreted. It requires an Anglo Saxon to comprehend the full irony and satire that are involved in this delicate and simple action. In the course of time our reform was accepted and ultimately it became a fixed principle in our mission that incidental expenses should be borne

by the church members. This was the first step in the great movement towards self-support which has resulted in the system that now plays so important a part in our mission to-day.

The next move in advance was to get the members to subscribe towards their preacher's salary. Sermons were preached on this subject. It was thoroughly ventilated and kept for some time prominently before the minds of the churches, and they were made to feel that it was one they would soon have to face. It is an exceedingly essential thing that the missionary, in all important movements that he may have in view, should have the Chinese with him. Missionaries sometimes meet together and decide amongst themselves that certain reforms or changes must be made, and they at once promulgate them amongst the churches. They lose a great deal of power by not first getting the prominent men at least into hearty sympathy with them. Once get them to look at the subject as they do, and they will be an active force on their side in influencing the churches to accept and carry them out. If it be otherwise, there is collision, and heart-burning, and misunderstanding, for it is not reasonable to expect that the Chinese, with their oriental way of looking at a thing, will at once be able to view it in the way that the foreign missionary, with his western thought and with his more advanced ideas, does. Another important thing is to give the Chinaman time. I have immense faith in the Chinese power and capacity, but they must have time. We think rapidly and act promptly. The Chinese like to look round a subject leisurely, and not as though there were an express train behind them that would run over them if they did not move rapidly on. I was talking with one of our pastors the other day about a certain subject that I thought should be put through at once. He is a quiet, thoughtful man, and sees and enjoys a joke in a sober fashion of his own. He said, "This is a matter that would be spoiled by being hurried; there are certain things in China that have to go through certain forms; we like to do things slowly and leisurely, you foreigners prefer to do them quickly. Your great enjoyment is to walk rapidly to the telegraph office and transmit your thoughts in a brief condensed telegram. We prefer to send despatches by couriers overland. These take time in transmitting backwards and forwards, and give one an opportunity of looking round the subject, and of finding where there have been mistakes in judgment. You like to flash your plans along the wires, and to settle them rapidly and at once." As he said this, he began to be convulsed with laughter. The picture that he had before his mind was evidently such a comical one to him, that the usually quiet

staid man had to relieve himself by a good ha! ha! before he resumed his usual composure.

When the question of the support of the preacher was brought up to be practically dealt with, there was, of course, violent opposition. The Chinese are a money loving people, and do not part with it readily. It is easy to see how they have grown to be so. In the fierce struggle for existence, money represents to them life. In Christian lands, faith in God has made men more liberal, and has given them kinder thoughts of their fellow-men. In this land men are terribly selfish, and the strong live whilst the weak are crushed and oppressed. Money has thus grown to be a tremendous factor in life, and has consequently become a supreme power in the hearts of this people.

The more stingy amongst the Christian protested. They were grieved, they said, at the want of brotherly love that was shown by the missionaries in this desire to wring a few cash out of the needy Chinese. The home churches were rich, they said, and quite ready to sympathize with their poorer brethren in China. Why not then let things go on as they had been doing? The churches, they continued, were steadily growing in numbers, and no doubt this question of self-support would be settled in a satisfactory manner in the future. We showed them that this question was a vital one, and the position they would take in the future depended very much on the attitude they assumed to that now. They had been generously assisted by the English churches whilst they had been struggling into existence, but now it was time that they took a manly, independent position of their own. All our arguments failed to convince these, because it was not the truth they wanted, but exemption from giving their money.

There was another and more hopeful party in the church who were opposed to our action simply because of its revolutionary character. They had not the brains to look round the whole question. They simply saw that discussion of an unpleasant nature was being provoked, and opinions were being strongly expressed of possible danger to the peace of the church if the missionaries persevered in endeavouring to carry out their plans. Fortunately, we had the good men in the church on our side. There are always some such in every church. They are those who are distinguished for the purity and earnestness of their life, and who in consequence have a marked influence over the rest. The very power that makes them such gives them larger spiritual views, and makes them sympathize with any movement that is to increase the moral power of the church.

I well remember a meeting I had with one of the churches in those early days to organize plans for self-support, and as it is a sample of what took place in others, I will give an account of it here. The church in which we were assembled was situated at the extremity of a very noisy, busy market town. With the exception that it was a little too much out of the way of the main traffic, it was admirably suited for our purpose. It had been the residence of a well-to-do family. The rooms were large and airy. In front there was a spacious court-yard, overshadowed by an old tree under whose shadow we could sit during the intervals of service. The room we used for worship looked out on a rich plain, yellow with waving grain, and beyond was a range of hills that formed an admirable back-ground to the pleasant scene in front. At the close of the morning sermon, which had special reference to the occasion, I asked one of the deacons to come forward and record the names, and the amount that each was going to contribute. I announced that each person would be required to subscribe a certain sum which the deacons would collect monthly, and which they would hand to the preacher to form part of his salary. It was amusing to watch the looks of the congregation, as I was making these preliminary remarks. The only person who seemed thoroughly at his ease was the deacon who sat at the table just below the pulpit. The church books were placed open before him, and having laid his pen on a tooth-shaped rack, he was busily engaged in rubbing his ink on his inkstone, preparing materials for recording the names of all present. As I scanned the faces of the congregation, I could see that the business of the day was affecting them all in different ways. Some had a pleasant look, as though they highly approved of the scheme and were in a happy way mentally calculating how much they could afford to subscribe. Others had a bewildered look. They knew there was a crisis in the church, and that it involved a question about which there was considerable dispute. They had not the brains to take a very active part in it, and they were evidently perplexed as to how the matter would end. Others, again, had faces that looked as though a thunder cloud had rested on them. They were dark with suppressed anger, and they seemed, as they sat moodily on their seats, to be gathering up thier forces to resent any attack upon their purses. They were, singular to say, men who were tolerably well off, and who could well afford to give, but prosperity, instead of enlarging their hearts, had only dwarfed them so far. They had that shrewd, worldly look about them that would give one the impression that they would have been splendid hands at driving a bargain. As I passed through the

market town that morning, I had to edge and push my way through crowds of men who were so absorbed in noisy discussions over a few cash, that they were oblivious of everything going on around them. These men looked just like many I had crushed my way through. Christianity had not taken all the heathen look out of their faces.

The first man that responded to my appeal got up, and stated that he thought it was only right that they should subscribe towards their own self-support. He was not at all well off himself, he said, but he had been thinking over the matter very seriously, and he had decided to give one hundred cash a month. Others followed with nearly the same amounts; the ready way in which they were subscribing was already having a good effect on the church. A spirit of enthusiasm was being developed; the bewildered party that had more Christianity than brains was evidently being moved by the hearty, cheery way in which the good men had given their sums. I was satisfied in a very few minutes, from their beaming countenances, that there would be no difficulty with them. Bye and bye, as we took the men *seriatim*, we came upon one of the opposition party. He was quite able to give as much as all the rest had done before him collectively. When I asked him how much he would subscribe, he replied in a surly, unpleasant tone that he must think over the matter, and that when he had made up his mind he would let me know. This was a very diplomatic way of evading the whole question, but he was not going to be let off so easily. I informed him that this giving was undoubtedly a voluntary matter, and yet there were certain features in the case that made it also a compulsory one, and that I could not consent to release him from the moral responsibility that rested upon him. He remained unmoved. He was untouched by my argument. Then one after another of the leading men got up, and urged him most affectionately to join with them in this new movement. They spoke of the joy that came from giving a portion of their substance to the Lord, and showed that they as Chinamen should be above taking help from others, when they could assist themselves. The heathen, they said, had reproached them by telling them that theirs was a foreign religion, and that they were supported by foreign money. It lay with themselves to combine and take away this reproach from them. From every side voices were heard urging him to allow his name to be put down. The deacon with pen in hand, moving impatiently over the paper, implored him to mention some sum that he could record. At last the man was touched; there was a weak spot in his heart after all, and there was a power



that could unloose the hard grip that his money had laid upon it. I am sorry to say it was not the highest power that had made him yield. It was shame. He could not endure the quiet irony that had been gently and delicately mixed in the arguments of some of the brethren, and so in desperation he blurted out, "Well! I'll subscribe fifty cash a month!" There was a look of amazement on the faces of all around, and many protests were raised against such a paltry sum being received. It was indeed ridiculously out of proportion to the man's means, but I decided that this would do for the present. We had gained a great victory. We had got him to give something, and I hoped that in the future, as his soul grew, his liberality would grow also.

After this it was more easy with the rest, for even the stingiest felt the pressure of the enthusiasm, and had to give something. One very poor man was appealed to. He got his living by peddling sweets, &c., on the street to the children. His dress was shabby, and he had the look of a man that had a pretty severe conflict with poverty, and was only just beginning to feel that life was a struggle, in which he was not entirely to be worsted. Christianity always benefits such men. It gives them hope and self-reliance, and the fellowship of men who, though they may be as poor as himself, will yet stand by him in a pinch, and will not see him die of starvation by the road side. He smiled a grim smile when he was asked how much he would give. "I have nothing worth giving," he said. "I earn just about as much as keeps body and soul together, and very little beyond. I would gladly give if I had the money." There was transparent truth in every word he uttered, so I said to him, "I do not wish you to subscribe beyond your means. I want you to feel that in this work of supporting your preacher you have a share, no matter how small a one. Do you think you could afford to give say ten cash a month? That would amount to something less than three cash a week." "Oh! yes, he can afford that sum," was the unanimous response of the members; and with his consent it was recorded.

The last person we came to was a woman. She sat alone with her little child in the women's room, for in those days very few women had ventured to publicly profess themselves to be Christians in that district. When I asked her how much she intended to subscribe, she seemed highly amused. The idea that a woman should stand upon the same footing as the men, amongst whom the subject had first been discussed with such warmth, was a novel one to her. Her place, it seemed to her, was to sit quietly by and acquiesce in whatever decision they came to. Some one in the

meeting suggested that her husband had already subscribed, and had given about as much as the family could well afford. Finding that he had already given sixty cash a month, I proposed that that sum should be distributed amongst the family, so that each one's name should be enrolled as a subscriber. "Your husband," I said to her, "shall be credited with thirty, you with twenty, and your child with ten cash. In this way you will feel that you have a family interest in the matter. I want every one of you to feel," I said, addressing the church, "that for each one of you there is a personal responsibility in this question of giving, which brings with it a special blessing, and the sooner this is realized the sooner will the church be independent of foreign aid." The members with nods and smiles showed that they highly approved of the suggestion. The woman, too, with a pleased look stroked her little son, as though he had assumed a new position in her eyes, since his name was now enrolled amongst the deacons and leading men of the church as a subscriber to its funds.

On adding up our subscriptions, we found that about a third of the preacher's salary had been provided for. Looked at pecuniarily this was not much, but we were highly elated notwithstanding. We had established a precedent, and never more either in this church, or in any other under our charge, could the old state of things continue to exist. The germ of the new system that was ultimately to make the churches independent, had budded that day. The conservatism of the Chinese, and the new life that would come with a larger benevolence, would see to it that it should not die.

It must not be supposed that with the establishment of this new order of things, our difficulties were at an end. We were really only at the very beginning of them. Before, we had simply to pay out certain sums monthly to the preachers, which of course involved very little trouble, whereas now we had to see that they got the amounts promised them by the churches with something like regularity. The wheels of the new movement did not run at all smoothly at the commencement. Some men would make promises, and then delay payment. Others again were really so poor that at the end of the month they had not the ready money wherewith to pay their subscription. They would pay it with the next one due. When the time came round, still there was no money, and so on for several months, and then the sum had grown so large that it was beyond their power to raise it. Sometimes, too, it would happen that the preacher would do something displeasing to a certain member. His subscription would at once cease. Another member's family was not visited as often

as he thought it ought to be. A coldness would ensue, and the deacons would report that he was very unpleasant and unbrotherly in his manner, when he was reminded that his subscription was overdue. But more perplexing still than any of the above was when some earnest man who had been a conscientious and steady subscriber, died, or when some of the members went abroad to better their fortunes. Their subscriptions, of course, ceased, and then the church had again to be appealed to, and individuals had to be seen and exhorted to make up the deficiency. Many a time it would have saved us infinite trouble to have paid it ourselves, but we dare not. It is true that on rare and exceptional cases we did so, when we saw no other way out of the difficulty, but there was a principle at stake that made us excessively careful about doing anything that would endanger it. And thus we went on for years. The struggle was great. Many a heart-ache it caused us, many an anxious hour was spent in thinking out plans to meet perplexities that had suddenly arisen. We had to study the character of our people, and to know as far as possible their very modes of thought. We had to instil into the minds of some who had not long come out of heathenism, a lofty sense of duty in this matter of giving. Sometimes everything seemed to succeed, and then again we were filled with despondency over some failure. Still we made steady progress, and best of all the consciences of the churches were being slowly awakened.

After years of varying experience a great deliverance came to us in a most unexpected manner, in regard to several of our churches. One Sunday I had been spending the day at one of the country stations. The church there was anything but an enterprising one. The building, moreover, was in an out of the way place, and on the road to nowhere. It would seem indeed to a new comer as though the locality had been selected with the manifest design of keeping concealed the place where the Christians met. Such, however, was not the case. It was the only house we could get, as the owners of property in the main streets refused to rent to us. After the close of the afternoon service, the deacons spoke to me in a very serious manner about the state of the church. They were not comfortable, they said, with the preacher that had been sent them, and they suggested that a change would be beneficial in many ways. They proposed that a certain man, who was a great favorite with them, should be appointed in his place. After some little conversation with them, I said, "You shall have the man you want, if you will agree that the whole of his salary shall henceforward be paid by the church." They demurred to this, and said

they could not raise so much, but I could see by the twinkle in the eye, and the startled but pleased look, that my proposition had made an impression upon them. They diplomatically endeavoured to conceal this, but they did not succeed. They tried to make a compromise with me. "They would considerably increase their present subscription, they said, and they would arrange that perhaps next year they might undertake to pay the whole of his salary. I was firm, however, for I saw that rather than lose their man they were prepared to agree to my plan. They said they would retire and consult with the church. In a few minutes they returned with beaming faces, and announced to me that the brethren had heartily agreed to accept my offer. They had all largely increased their subscriptions, and they were now prepared to send an invitation to the man of their choice, to become their preacher, and to constitute themselves a self-supporting church. I was delighted. The thought to make the proposition I did, came like a flash of inspiration, but even then I little dreamt how far-reaching in its results it would be, and what a power it was ere long to become in the experience of our churches. Unconsciously to ourselves, we had been making another epoch not only in the history of self-support, but also in the new position the churches were to take in reference to their preachers. The news of what had been done at this station spread rapidly, and within a short time five other churches in their anxiety to obtain favourite preachers had become self-supporting. Most potent has this principle been in its action since then. More powerful than any sense of duty, more subtle than the keenest arguments, it has acted like a charm in getting these money-loving Chinese to give liberal sums in order to secure the man they have already, or to be able to invite some one whom they believe it will be for their advantage to have as their preacher. Hitherto we had held the power of appointing or removing preachers, according as we considered it for the advantage of the churches, now we gladly resigned it to all such as declared themselves in a position to invite and support a preacher of their own. The most wonderful results have, in some cases, followed from the adoption of this principle. Small, struggling places, that in the ordinary course of events would not have seemed capable of becoming independent for years, have suddenly, in some emergency, when the question of getting a popular man was at stake, all at once blossomed into fully organized churches. The almost immediate effect of this new system was to make the churches more manly and independent. They still looked up to the missionaries with genuine respect, and came to them for advice in all important matters precisely as they used to do, but

there was an air of conscious freedom about them, which was specially manifest when anything happened that appeared to infringe upon their rights as independent churches. This was a pleasant sign, and one to be encouraged. A short time ago, at the request of one of the churches in my district, I sent them a certain young man to be their preacher. He was naturally of a timid disposition, and was afraid to go out into the villages alone, and preach the gospel. He knew that he was liable to meet all kinds of people, scholars included, and he was nervous as to how he would come out of discussions with men older and more educated than himself. He was consequently not doing his work as well as I thought he ought to do. As I had recommended the man to the church, I thought I might take the liberty of making an arrangement for removing him to another district, and for putting an older and more experienced man in his place. One day I got a note from one of the deacons of the church, quietly saying that he had heard a rumour that I was planing the removal of their preacher. He could hardly believe this, but if I really was, he would ask me to remember that any man I might send in his place must be paid by myself, as the church would most certainly refuse to be responsible for his salary. I accepted the situation at once, and was highly pleased that the church should so vigorously assert its rights, and I determined to let it in the future settle questions that really fell within its own jurisdiction.

Another important result of this self-supporting system is the control the churches take of the men they invite. Under the old regime, when the men were paid by the mission, they were practically independent in every way of their churches. A thoroughly conscientious man would of course under any circumstances do his duty, but if he were inclined to be lazy and to neglect his work, there was no power outside the missionary that could interfere with him. If he were remonstrated with by any of the members, he would remind them that they did not pay his salary, and therefore they had no right to control his conduct. The matter had to rest in this unsatisfactory manner, for the Chinese are so terribly afraid of each other that they did not dare to complain directly to the missionary. It was only after a time, and in a most round-about way, that his conduct became known, but in the meantime considerable mischief had been done to the life of the church. It was not that the man was really bad. Perhaps the weather was very hot, or there was sickness in his family, or he was studying for some theological examination. These were allowed undue prominence so as to interfere with his proper duties as a preacher. There was no

power of supervision close by, and the temptation that comes when there is no public opinion to assist the conscience, had been too strong for them, and they had failed in their village preaching or in their visitation of the members. All this is very much changed now. The church pays, and the church is an ever present critic on his conduct. He may neglect his duties, and act in a generally dissatisfactory manner, and no one may have the courage to hint even that his conduct is displeasing to the church. At the end of the year, however, when arrangements are being made for engaging a preacher for the next year, he will unmistakably learn the feelings entertained in regard to him. The deacons will discuss with the missionary the kind of man they wish, and they will emphasize the virtues they require in him. These will be precisely those in which he is deficient, and he will thus have the mortification of being severely criticized without being able to accuse any one of unkindness to him. Not a voice is raised for his re-engagement, and if he is a wise man he has learnt a lesson that will be of service to him when he is elected by another church.

(TO BE CONTINUED.)

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#### PROTESTANT MISSION WORK IN THE LOOCHOO ISLANDS.

By H. T. WHITNEY, M.D.

IN the September No. of the *Recorder* the Rev. T. Barclay asks for "information regarding mission work, past or present, in the Loochoo Islands."

As I happen to have some of the letters of the first Protestant missionary to those islands, I am glad to cull from them what may be of possible interest.

The Rev. B. J. Bettelheim, M.D., with wife and children, arrived in Canton in March, 1846, and after a short stay sailed for the Loochoo Islands, in the *Marling*, and anchored in Napa Harbor, Great Loochoo, May 1st. S. Wells Williams' account of a voyage to Loochoo and Japan in the ship *Morrison*, in 1837, gives the position of the Loochoo group as situated between 26° and 27° N. Lat, and 126° 50' and 128° 20' E. Lon, comprising an area of about 5,000 square miles, and numbering about 20 islands, of which Great Loochoo is much the largest. Napa city, on the Napa river, is about 400 miles due east from Foochow, and about



the same distance S.S.W. from Nagasaki, Japan. The highest peak, called Onodake, is put at 1,088 feet high, and Mt. Sumar, on which the capital Shudi is built, is put at 540 feet high. The population of the group at that time was roughly estimated at 60,000 or 80,000.

As might have been expected, in the then unsettled state of affairs with foreigners, Dr. Bettelheim had some difficulty in landing and settling on the island. He was assisted some, however, by a Rev. Mr. Forcade, one of two Roman Catholic missionaries who had already been there over two years, as appears from a remark of Dr. B.'s that he loaned him some money as he had "been at that time two years and upwards without remittances from Macao."

After some delay of the officers, he was granted a residence in an old temple, called the Protector Temple and claimed by the treasurer of the prefecture to be "the place of prayer for the whole country."

After a little he seems to have gained entire control of the temple, prevented the worship of idols there, and consecrated it to the worship of God for "more than three years."

He set himself at once to learning the language, and soon had family worship in the Loochooan tongue. After this, short sermons were memorized and delivered in public services at home, followed by street preaching with good audiences and interested listeners.

These privileges were allowed him about one year, which he calls "the golden age of the missions."

After having been there some months he wrote to the officers suggesting in what ways he could help their people. After a long delay he received a reply from the superintendent of the prefecture to the effect that as to healing they had usually relied upon China for drugs and the medical art, and were skilled in healing and bestowing aid; so there was no need of going to him for drugs or the study of his medical books.

As to learning English, they had ordered their interpreters to exert themselves to learn to speak and write it; but as the country was small and the people stupid they could not be sufficiently aroused to become qualified to conduct important matters.

In regard to geography and astronomy, the captains usually learned from China; they could observe the weather, use the compass, and knew the rules of sailing; they were also acquainted with all the islands, so they were not exposed to accidents. Therefore there was no need of receiving instruction from him. They virtually said, "We are in no need of your services in any capacity."

This plain reply decided Dr. B. that it was his duty "to be their missionary," and he set about it now more in earnest than ever.

Besides studying the language, which seemed to be at one time Loochooan, then Mandarin, then the Japanese, or all three together, he increased his efforts in preaching, teaching, exhorting and rendering medical aid where they would receive it. He went everywhere in street, market, lane, corner, or private house, wherever he could find listeners. But after about a year of such privileges, things began to change. The interpreters that had been stationed near him as pretended protectors, etc., were really spies, and now began to manifest their true office.

Instead of attending him in his walks as a "guard of honor" whenever he stopped in the street or market to speak to the people they would hint, beckon or threaten them to keep out of his way. This condition of affairs soon grew worse, so that whenever Dr. B. appeared on the street, spies would suddenly appear from all quarters calling to the people to run, or shut their doors so as not to listen to the barbarian or let him into their houses. Spies, policemen, and sometimes soldiers, were always at his heels to intercept every movement.

He finally tried to evade them by going out in the evening, and many learned to conceal themselves by the way to meet him under cover of darkness to receive medicines, etc. He speaks of his servants being changed every tenth day, and of huts being erected in the rear of his house for the spies to live in to watch his doings. These huts, however, were reckoned as a part of his residence, and he was allowed to store goods there and give instruction to the guards and keep and sell Scriptures and tracts and other books in the Chinese language.

On the 6th of January, 1850, he was seized by a company of six or eight policemen, while in a private house, and thrown into the street and badly injured. He was unconscious for a time, and laid in the street some two hours before Mrs. Bettelheim knew of it. He was then taken home and kept his bed several days in consequence of the injuries and shock received.

His opportunities for rendering medical aid were very much limited owing to the threats and punishments inflicted by the officers upon those known to have received medicines from him.

He reports seeing about fifty the first year when everything was most favorable, and only about as many more during the next four years. He treated quite a number through friends without seeing the patient, so that perhaps 200 would cover the whole

number treated during the period under review, *i.e.*, about six years.

The character of diseases there correspond to those here, thus: cutaneous and eye diseases, leprosy, scabies, elephantiasis, tumors, etc.

At the time of the equinoxes the wells are usually contaminated with surface water owing to the heavy rains, and great mortality is the result.

He made some fruitless attempts to introduce vaccination, as did Dr. Peter Parker on a visit there in 1837.

From Dr. Bettelheim's own account the spiritual results of his trying labors were quite encouraging. He reports two as positively Christians, one of which, Sachi Hama, he considers a martyr to the truth. There were many others whom he thought were real Christians but through fear of the officers would not make public profession of faith.

His efforts to give the people a saving knowledge of Christ were certainly very strenuous, his self-denials great, and his hardships many. And yet he kept up good courage, hoped against hope, and seemed ready to endure to the bitter end if only he might save the Loochooan people.

The officers put every obstacle in his way to prevent success, or getting at the people, and tried various ways to drive him from the island. And it is not a little strange, owing to the unsettled state of affairs at that time, that he did not lose his life. In fact he seems to have been treated with everything else in the way of abuse, insult, and injury. And yet up to October 10th, 1851, five and a half years after his arrival there, we find him in fair health, hopeful, and asking for another family to be sent out to work with himself. Owing to the isolated position of the Loochoo Islands very few foreign vessels visited there, and so made it difficult communicating with the outside world; and it is a wonder Dr. B. with all his other hardships did not get discouraged and abandon his field. In 1847, a year or more after his arrival there, he says, "We were reported to be dead, and behold we live and joy in God."

Among the results of nearly six years arduous labor he mentions, besides the actual Christians, a good many who had a fair knowledge of the plan of salvation, a good many more who knew the difference between Confucianism and idolatry and the Triune Jehovah. And while preaching, if he held up three fingers, there would be several, and even children too, who would understand that he referred to the Father, Son, and Holy Spirit, and knew the teachings that he had given in connection with these names. The

simple knowledge of a creator was widely diffused. The leading events in the lives of Adam, Noah, Abraham, Moses, etc., were understood by many. Their geographical horizon had been somewhat enlarged by giving them some ideas of Egypt, Judea, Galilee, Rome, Europe, America, etc. Their wonder had been excited at the idea of any one in Loochoo being specially solicitous for other countries, or that one nation should pray for another.

He took special pains to teach some the English alphabet and figures. They knew something of the Christian Sabbath-day, and the Christian ministry as instituted by God, and the Bible authority for missions, etc. All these things are reckoned among the benefits they received from his labors.

Dr. B. considered the greatest of all advantages gained for Loochoo to be the obtaining "the special prayers of the church, for it is the source from which all the rest proceed." Early in 1852 this mission, called the Loochoo Naval Mission, was put under the supervision of the bishop of Victoria, who had previously, it would seem, made a visit to Napa.

The latest date to which I have any information is March 20th, 1852, about six years from the time Dr. B. arrived in Canton. At that time Dr. Peter Parker says, "I have had conversation with an intelligent gentleman, who has recently visited Loochoo, and who speaks favorably of this devoted missionary and his estimable wife. He remained some ten days on the island, and visited Shudi the capital, and saw much of the inhabitants."

In conclusion, if I may be allowed a word of kindly criticism, there is no question about Dr. Bettelheim being an earnest, zealous, devoted, and indefatigable laborer for the cause of Christ. But from his own sayings and doings I am led to believe that he did not always exercise practical wisdom. Many of the ways and means employed to further his cause seemed only to aggravate and hinder, and were often of such a nature as to demean himself and lose respect for Christianity. His course certainly does not present to us a model to be followed now in opening up new stations. And yet we can pass over many things when we consider that it was in the early days of mission work, before missionaries had learned wisdom from experience. Also when we remember that he was a nervous, impetuous man, isolated from friends and deprived of the privilege of mutual counsel and encouragement from associate missionaries.

I should be glad if some one would now give us the rest of this man's history and work there; and also anything that may have been done there in recent years.

## THE CHE-KIANG AND KIANG-SU BAPTIST ASSOCIATION.

BY REV. J. R. GODDARD.

THIS Association, embracing the churches, in the two Provinces mentioned, connected with the missions of the American Baptist Missionary Union and the Southern Baptist Convention, was organized in 1873, and, with the exception of one year, has met annually, though its proceedings have not hitherto been reported in *The Recorder*. It is composed of the foreign missionaries belonging to these two Societies, together with the native pastors and preachers and a certain number of lay delegates representing the churches. It possesses no legislative or judicial powers, but is a voluntary association for mutual consultation and spiritual edification. Its recommendations and suggestions have moral weight, but are not binding upon the churches.

The meetings of this body were held the present year in the city of Shao-hing, October 17-19. Owing to sickness and other causes the attendance was much smaller than usual, several of the delegates from the Che-kiang churches failing to respond to their names, while the churches of Kiang-su were represented only by letter. The Chairman of last year, Mr. Ling Di-leng, called the meeting to order at 10.30 a.m., Monday, October 17, and conducted devotional exercises. After some routine business, the annual sermon was preached by Rev. Coh Kyin-seng, who gave an excellent discourse from 1 Cor. ii. 2. The election of officers followed, resulting in the appointment of Rev. H. Jenkins as Chairman, and Rev. G. L. Mason and Mr. Wóng-fóng as Clerks. A report from the Committee of Arrangements brought the morning session to a close.

The afternoon was occupied mainly in listening to the letters and reports of the churches. From the statistics I glean the following items :

No. of Churches reporting	...	...	...	14
Chapels and Preaching Stations	...	...	...	29
Native Preachers	...	...	...	24
Baptized during the year	...	...	...	34
Died	...	...	...	13
Excluded	...	...	...	5
Present Membership	...	...	...	468
Contributions for various objects	...	...	...	\$475.29

The remaining sessions were occupied with the reading and discussion of papers bearing on various departments of work. The most important of these, perhaps, was one on "Girls' Schools," which led to the passage of a resolution recommending the establishment, wherever practicable, of day schools for girls at each of the out-stations.

Harmony and good feelings characterized the meetings, though the discussions frequently developed sufficient diversity of views to prevent monotony and to give interest to the occasion. It is evident that our churches, if slowly, are yet surely and steadily approaching the point of complete autonomy. It is one of the encouraging signs of the times, and every step in that direction should be facilitated.

The Association finally adjourned, Wednesday noon, October 19th, to meet at Nying-kông-gyiao in April, 1889, the time of meeting having been changed from Autumn to Spring in order to leave the season best adapted for itinerating free for such work.

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#### HISTORICAL LANDMARKS OF MACAO.

[Continued from page 394.]

**1828.** August 4th. Capt. Saint Arroman, whose vessel, the *Navigateur*, had been wrecked off the Cochin-china coast, with twelve of his crew and one passenger, having chartered a Chinese junk at Turon, arrived off Macao with the cargo of wines, silk, cloths, &c., and between three and four thousand dollars treasure, when the junk people rose on the French as they were asleep and only one, a sailor, escaped by native boat and reached the Praya Grande. Being caught and brought to trial at the old "Consoo House," the public hall of the Hong merchants, before the chief local authorities, January 24th, 1829, the captain was sentenced to be cut to pieces slowly and ignominiously, sixteen others to be decapitated and their heads exposed, three others to be transported to Tartary for life, twenty-two to be banished from their native province for life, five, including the two informers, to be banished for three years, and two to be bamboosed. Of the probable \$150,000 worth of property confiscated from the culprits' relatives and friends, after six years and much correspondence between the Consul and authorities, some \$13,000 was paid the French sufferers' families.—*China Repos.*, iv. 371, et seq.

October. The following Triad Society verses were found in the Protestant cemetery and sent immediately to the Mandarin, who entreated that the matter might not be made public, as he should be severely punished for the mere discovery of such a seditious paper within his district:



"Vast was the central nation flourishing the heavenly dynasty, a thousand regions sent tribute, ten thousand nations did homage; but the Tartars obtained it by fraud, and this grudge can never be assuaged. Enlist soldiers, procure horses, display aloft the flowery standard, raise troops and seize weapons, let us exterminate the Manchow race."—*Davis' Chinese*, ii. 15.

1829. Sr. Joao Cabral d'Estefique was inaugurated Governor. "The British Museum," an interesting institution for the preservation and exhibition of rare specimens of nature's produce and marvels, was founded by young English amateurs of natural history; but broken up on the dissolution of the British Factory.

February. An excellent portrait of Rev. Rob't. Morrison, D.D., F.R.S., M.R.A.S., member of the Society Asiatique of Paris, &c., having been painted by the Macao artist Chinnery, a proposal was immediately made to have it engraved by subscription, which was to be confined to the members of the British Factory, as a testimony of their regard for Dr. Morrison. This intention was engrossed in the following terms, which, having met with general approbation, was sent to Dr. Morrison: 'Mr. Chinnery has just finished a most excellent picture of Dr. Morrison, attended by two Chinese teachers. If Dr. Morrison will consent to sacrifice for the space of one year, the gratification which he must necessarily derive from the possession of this portrait, to the wishes of his friends who are desirous of preserving their recollection of an old acquaintance, and who can unite to the memory of the most distinguished Chinese scholar of the age their feelings towards him as a kind and amiable member of this society, it is proposed to request him to allow this picture to be sent to England, in the *Orwell*, for the purpose of obtaining from it the most perfect mezzotinto engraving that can be taken. The celebrated artist to whom we are indebted for this portrait of Dr. Morrison has expressed his readiness to undertake the commission of procuring the engraving (afterwards made by Turner at a cost 300 guineas). Those gentlemen who wish to testify this mark of esteem and respect for Dr. Morrison are requested to affix their signatures.' Signed by every member of the Company's Factory.

Dr. Morrison replies: 'Dear Jackson. Thank you for the copy of the proposal to engrave the picture of myself and two Chinese teachers painted by Mr. Chinnery, which you have kindly sent me. As you have been the medium of conveying to me the friendly and flattering sentiment of the gentlemen of the British Factory on this occasion, permit me to request you to make known to them the grateful sense which I entertain of the kind spirit which induces so

favorable a testimony after about twenty-two years' residence in China. This expression of good will from members of the Hon. Company's Factory affords real satisfaction to an old servant. As Mr. Chinnery has taken the utmost pains with this picture and has produced a painting which is, I believe, gratifying as a work of art to all who have seen it, instead of accepting more than a few copies of the engraving, I would resign those you suggested appropriating to me, to Mr. Chinnery's disposal.

Yours truly,

F. JACKSON, ESQ.,

ROBERT MORRISON.

*February 10th, 1829.*

In a letter to Sir Geo. Staunton, Bart., &c., bearing date of February 24th, Dr. Morrison writes: 'Mr. Chinnery, the artist here, has painted a portrait of me and of two Chinese assistants, forming a group with reference to my Dictionary, Translation of the Scriptures, Prayer-book and the College. It has been much admired; and the gentlemen of the Factory have sent it home to be engraved at their expense as a token of regard and esteem for an old friend. This occurrence, in addition to the friendship with which you have long honored me, is very satisfactory to me.'

In the portrait, beside Dr. Morrison and the two native assistants engaged in transcribing, on the table are the large volumes of his great work, the Chinese Dictionary, at his side a large open Bible, in his hand a large scroll bearing the superscription 'Anglo-Chinese College,' with a large globe and other books in view.

This painting, given with the 'Morrison Library' to the Hongkong City Hall Library, may still be seen suspended there.

1830. "The Canton Miscellany" was begun under E. I. Co.'s auspices, and Nos. I—X printed at Macao.

February 21st. Kew A-gong, aged 40 years, who had received Christian instruction under the late Dr. Milne, and had for several months previously been receiving religious instruction from Dr. Morrison, was baptized by the latter at Canton, and afterwards suffered much persecution. Taught the art of printing by Leang A-far he worked most zealously under Dr. Morrison as native assistant and printer at Macao.—*Morrison's Memoirs*, ii. 433.

Several English and American ladies from Macao went to the Factories at Canton in "direct opposition to old regulations," one of which was that "neither women, guns, spears, nor arms of any kind can be brought to the Factories." "An occurrence which had never before taken place, they were ordered to leave forthwith, which they did after a few days; but not until the Mandarins threatened to stop all trade!" Again in November, a number of

ladies went to Canton for several weeks.—*Fan-kwae at Canton.*

The whole Customs' income was taels 69,183, of which 30,132 taels was from duty laid on 1,833½ chests of opium imported at Macao.

1831. A Latin poem in honor of Camoens the Macao poet was composed by Sir J. F. Davis, last chief of E. I. Co., and afterwards Governor of Hongkong, beginning :

'Hic in remotis sol ubi rupibus  
Frondes per altas mollins incidit,  
Fervebat in pulchram camoenam  
Ingenium Camoentis ardens.'

The following translation is by Rev. Mr. Taylor, Chaplain of the U. S. frigate Columbia, who visited Macao in May, 1839 :

Among these recesses of rock and of shade,  
Where the sun's mild beams on the rich foliage played,  
The genius of Camoens in beautiful verse,  
Poured forth its sweet lays which ages will rehearse.

And here the fair marble once bathed in its grace,  
To tell of the poet that hallowed the place;  
And the seat he loved most while his eye was yet bright,  
Was known by the bust in the cave's mellowed light.

But time with its years has betrayed the fair trust,  
And crumbled the rich marble, also, in the dust;  
And stillness now reigns as profound as the grave,  
Through the rocks and the shades of Camoen's Cave.

But the fame of the poet in brightness is streaming,  
And his name on the page of glory is gleaming;  
While his works as the models of genius yet live,  
And seek not from marble her praises to give.

So ever lives genius through time's crumbling power,  
Till ages shall cease to chronicle their hour,  
And spurns the crushed marble its story would boast,  
And triumphs yet deathless when monuments are lost.

September 21st. A typhoon of unusual violence occurred. It commenced at night and by three or four o'clock in the afternoon of the following day the whole place was one scene of devastation. Houses were unroofed, ships stranded, and the solid granite quay in front of the town completely levelled. Great blocks of stone, some tons in weight, were carried a considerable way up acclivities.  
—Davis.

December 13th. Rev. Carl F. A. Gutzlaff, of the Netherlands Missionary Society, after a long journey from Siam up the coast to Mantchou Tartary in a Chinese junk, returned to Macao. He writes: "On the 10th of December, after having suffered severely from various hardships, and having had our sails torn in pieces by the violent gales, we at length saw a promontory in the province of Canton, much to the joy of us all. At Soah-boe, a place three

days' sail from Canton, our captain went on shore in order to obtain a permit to enter. We proceeded slowly in the meantime, and I engaged one of my friends to go with me to Macao, where I was told many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th of December, and was kindly received by Dr. and Mrs. Morrison." Making his home at Macao till the breaking out of the war in 1839, he "commended himself to the natives by the practice of medicine among them, having also adopted the native garb and assumed one of their clan names." He was the editor of the first "*Chinese Magazine*" published in China, and died at Hongkong, August 9th, 1851.

Chinese College at Naples. In 1705 Matteo de Baroni Ripa went to Rome to enter the college attached to the Propaganda for the instruction of European ecclesiastics destined for the China mission, in the Chinese language. Afterwards, under an assumed name, disguised as lay man and "painter" to the Emperor of China, he succeeded with several others in getting passage on an E. I. Co.'s ship from London, and January 2nd, 1710, they arrived off Macao. Here they tarried some time, secretly visiting Cardinal de Tournon, then with some forty other missionaries imprisoned at Macao. Later, a Chinese guard was put around Ripa and his companions; but by an Imperial order they left in November for Peking overland, via the Meiling pass, and arrived January 5th, 1711, where he lived thirteen years in the service of the Emperor as painter. In 1714 he baptized a youth of thirteen years, who possessed excellent qualities suitable to the priestly office and necessary for a Christian missionary. This, his first pupil, left with him and three others, for Naples, November, 1723, though the Emperor had forbidden by special edict that any of his subjects should go out of China,—and became senior student in his institution. The Sacred Congregation of the Propaganda being displeased with his conduct, it was only after seven long years of anxiety and vexation that his efforts were crowned with the happiest success in April, 1732, and the opening of the Institution "with all the solemnities and rejoicings suitable for the occasion" took place on the 25th of July, of the same year. It was agreed the new Institution should consist of a college of young Chinese and Indians to be qualified for the missionary profession, and a Congregation composed of ecclesiastics who with the usual exercises of a cloister should impart the necessary instruction to collegians without pecuniary remuneration. The vows of the students are chastity, poverty, obedience, the priesthood, constant activity in the service of the

Propaganda, and perseverance in the missionary life until death. There would seem to have been an *Old Institution*. The "Propaganda Fide," an Italian theological college, was founded in 1622, consisting of several distinct departments, one of which was intended expressly for youths from China and Japan, and afterwards removed to Naples, the climate of Rome being unsuitable to converts from those countries.

The *procurator* of the Propaganda Fide in Macao, who is at the head of the Romish missionary establishment there, first receives the young Chinese from the missionaries who reside in the different provinces of the Celestial Empire, in order to make trial of their capacities and of their call to a missionary life. For this purpose they spend two or three months in a convent at Macao. They must be descendants of Chinese catholic Christians, and must have received permission from their parents or guardians to go to Europe. If now these young persons are found qualified, the procurator sends them, at the cost of the Neapolitan Seminary, to Naples. Here the young Chinese first of all learn Latin from an older Chinese, and at the same time Italian. After this, they begin in the first year their course of studies with rhetoric and philosophy, under a clerical instructor of the congregation; in the following years they pursue theological studies. Then follows an examination, either in the Propaganda at Rome, or by the Archbishop of Naples. In China, every missionary receives from the Propaganda a yearly support of eighty ducats; the ducat being equal to about eighty cents." There were in the school at Naples in 1831 nine Chinese and four Greeks, and three or four instructors.—*Father Ripa's History of the Chinese College at Naples* (Repos., xvii. 377; i. 458).

1832, April. Three Fukien junks were attacked by pirates in the Macao Roads and some lives lost. The Ophthalmic Hospital of Dr. Colledge at Macao was closed.

August 3rd. A typhoon of much greater severity than that of August, 1831, occurred. The barometer by some instruments was down to 27.90, "the lowest we ever remember to have seen or heard of it in China." From north to south it appears to have extended fully two hundred miles. At Macao it did great mischief to the shipping and native craft in the Inner Harbor, and within the narrow limits of that place it was said as many as a hundred dead bodies had been washed on shore, while on shore many were killed or wounded by falling walls, tiles, &c. One Dutch vessel sank entirely, almost within sight of Lintin and Macao, and junks from Hainan, Siam, and Singapore were in that neighborhood dismasted

or lost; one of 12,000 peculs, bound for Amoy, was driven on shore near Cabreta Point, the cargo plundered, and the vessel lost.—*China Repos.*, i. 153.

Macao possessed twelve Romish Churches, four or five Chapels, and about 35 European priests.

1832. "Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and ambassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L., Kn't., Macao, China, 1832." Only a gift edition of 100 copies was published. Another "Contribution" was added in 1834; in 1836, by Jas. Monroe and Co., Boston, both were issued in an enlarged form, bearing title "An Historical Sketch of the Portuguese Settlements in China; and of the Roman Catholic Church and Mission in China. By Sir Andrew Ljungstedt, Knight of the Swedish Royal order Waza. With a plan of Macao drawn probably in 1655, and a Supplementary Chapter, a Description of the City of Canton, republished from the Chinese Repository, with the Editor's permission." "It embraces for near three centuries a succinct description of the most memorable changes of Macao." "An historical sketch of the doings of the Portuguese down to 1833, which is still the fullest book on the subject."—*Middle Kingdom*. Its author, who died at Macao in 1835, after a long residence there, aged 76, devoted the net proceeds from his book to the support of a free school in Sweden.

1833. May. Dr. Morrison commenced *The Evangelist and Miscellanea Sinica*, a periodical for the dissemination of evangelical principles in China; but only four numbers were published when he was requested by the Priest of the E. I. Co.'s Select Commission, at the instance of the Governor of Macao, in conformity with a representation made by the R. C. Vicar-general, to suspend all further issues, as contrary to the doctrines of the R. C. Church. It was principally filled with papers exhibiting the doctrines, precepts, and promises of the Gospel, and also contained general news and short pieces in the Chinese character.

The "Albion Press" belonging to Mr. J. R. Morrison was interdicted by civil authority from publishing any more works, because its publications contained doctrines contrary to the R. C. Church and are printed in English; and, 2nd, the printing press is prohibited in all Portuguese territories unless possessing the sanction of the king of Portugal. But Macao is not the territory of the king of Portugal, and other nationalities live there by right derived from the Chinese.—*China Repos.*, ii. 92. (See 1835.)



## Correspondence.

### THE SOOCHOW EXAMINATIONS.

DEAR SIR:—The examinations for the degree of A.B. have just closed. There were 3,000 present. Of these about six stood the examination on Arithmetic, and ten or twelve on Astronomy. The Hall will seat from 1,500 to 2,000, but on the "Western science days" the assistant examiner presided over empty benches. It is the first time in my intercourse with literary men that I have ever found them heartily ashamed, and in the second place, that they would acknowledge it. Of those who "sat," two were honorably mentioned. There is a great awakening among the literati, a generally expressed desire to study these branches, and after the next triennial examinations we can safely predict a "Scientific boom." At present only one out of 140 *seutsai* may obtain the degree of A.M. If they pass on the western branches, the chances are 1 in 20.

The attention of those who carry on Day Schools is called to the fact that now is the opportunity to make these little schools famous by simply teaching Arithmetic and Astronomy. Another fact in regard to our High Schools is that only those who are masters of their own literature can succeed, and that the crisis demands men who can teach scientific works in Chinese.

Very Sincerely,

HAMPDEN C. DU BOSE.

November 10th, 1887.

### A UNION CHURCH FOR CHINA.

To the members of the various bodies in China, holding to the

Reformed Doctrine and Presbyterian Polity; The members of the Shanghai Presbytery send Greeting!—

WHEREAS:—Our General Assembly (of the Presbyterian Church in the U.S.A.) strongly urges the formation of Union Presbyteries in foreign fields, and

WHEREAS:—We are desirous of closer union with those of like faith with ourselves, believing it to be a step towards the realization of the Prayer of our Lord, "that they all may be one." Therefore, be it

RESOLVED:—I. That we recommend the organization of a Union Church in China.

II.—That we suggest that a convention composed of delegates (Native and Foreign) from all the Presbyteries and Missions (where no Presbyteries are organized) in China holding to the Reformed doctrine and Presbyterian polity, be held at as early a date as practicable to prepare a plan of Union to be submitted to the bodies aforesaid.

III.—That we appoint as our delegates to the said Convention the following persons:— Revs. D. N. Lyon, J. N. B. Smith, Tong Tsah-tsoong (湯執中) and Bau Tsih-dzai (鮑哲才), with Revs. J. N. Hayes and Wong Vung-lan (黃文瀾) as alternates.

IV.—In view of the fact that the Synod of China meets in Tunghow-foo, province of Shantung, in August, 1888, we suggest that the Convention assemble in Chefoo on the first Thursday in August, 1888.

V.—That we instruct our Stated Clerks to notify the bodies concerned of our action and request them, in case they approve, to appoint delegates to the Convention.

J. N. HAYES, *Moderator.*

J. N. B. SMITH, } *Stated Clerks.*  
湯執中

Done in Presbytery the 17th day of October, 1887, A.D.

The above action was communicated to the Ningpo Presbytery, which approved of it and appointed delegates. I should be glad to receive the names and addresses of all Secretaries and Clerks of the bodies in China to whom this letter is addressed. Meantime notice shall be sent to such as are known, and in other cases to the oldest member of the mission in China.

J. N. B. SMITH.

#### SALARIES OF MISSIONARIES.

MR. EDITOR,—Throughout this year much has been heard of the large reinforcement of the China Inland Mission and doubtless many have asked, Why is it that in one missionary society alone we witness such an extraordinary increase of laborers? Surely it cannot be that men of faith and prayer, men of God who yearn and strive for the salvation of the Chinese, are not to be found in other missions. One answer to the question probably is, that other missionary societies occupy not only China, but also other fields, and send more men to those fields than to this; but the China Inland Mission concentrates all its energies on China. Still there is another answer, which the writer would respectfully present to the readers of *The Recorder*

for their deliberate and prayerful consideration.

It is well known that the China Inland Mission is much more economical than most of the missionary societies: that is to say, as a matter of fact, most of the other British societies spend about as much money in supporting one missionary in China, as the China Inland Mission spends in supporting three; and most of the American societies spend about as much money in supporting one missionary in China, as the China Inland Mission spends in supporting two. Now, while it is necessary to make some allowance for different styles of living even among missionaries, do not these figures, which I believe will bear examination, show that some of us are receiving larger salaries than we need? And, in so far as this is the case, are we not hindering the cause of Christ among China's perishing millions, by making the number of laborers in this harvest-field necessarily few?

The societies that send us forth earnestly desire the salvation of this people; indeed, they send us, because we profess that we desire to spend our lives in laboring for the same end. And most of our societies promise us a competent support, that we may be relieved from all anxiety about temporal affairs, and may give ourselves wholly to those that are spiritual; they trust us, too, as honest men to tell them what that "competent support" means—pounds, shillings and pence, or in dollars and cents. Then for us to adopt such a style of life in China as we have never been accustomed to at home, or as we could not attain to if we

stayed at home, and to appropriate for our own private use so much of the Lord's money as will support us in that style, is questionable conduct, especially when we remember that the money we use is largely contributed by self-denying Christians, and for the salvation of souls.

But it may be said, and truly, that in a foreign country, and in a climate like that of China, some expenses are necessary which would be uncalled for at home; and that "neglecting of the body" is no

part of Christianity. Yet, after all, is it not possible, is it not practicable, for the missionary societies working in China largely to increase the number of missionaries, even with the money now at their disposal? This question, involving the interest of immortal souls, seems to the writer one in respect to which we should "exercise ourselves to have always a conscience void of offence toward God and men."

Your fellow-servant in the Gospel,

JAMES F. JOHNSON.

HANGCHOW, *Sept. 28th*, 1887.

## Editorial Notes and Missionary News.

### THE FLOODS.

Most distressing accounts are daily reaching the public regarding the overflow southward of the Yellow River about the 30th of September at Chengchow, a city some thirty-five miles to the west of K'aifung Fu. The waters have already submerged hundreds of towns and villages, and it is reported that they will soon, if they have not already, reach the Yangtze at the two widely separated points of Ngankin and Yangchow. It is stated that the Empress has already directed that 2,000,000 taels be devoted to the relief of the suffering multitudes, and the foreign communities of the open ports are making generous donations. It is sad, however, to know that even if these sums were all wisely and honestly disbursed, they would relieve but a small fraction of the misery; and it is sadder yet to know that a large portion of these funds, administered by Chinese officials, will

fail of reaching the sufferers. Would that the benevolent of our foreign communities dared to refuse to commit their contributions to any but those of their own nationalities who could be implicitly trusted. The Rev. Wm. Muirhead is receiving donations and forwarding them to missionaries in the flooded regions, but they need to be increased an hundred fold. It would have been a glorious thing had our friends at Hongkong—Chinese and Foreign—reserved the greater part of the 200,000 taels they are said to have expended on the Queen's Jubilee, and devoted it to the rescue of the perishing multitudes of Central China, and have received the benedictions of "The Queen" herself and of all the world; and even yet, we doubt not they will, with characteristic liberality, come to the rescue. No time should be lost, for the cold of winter is already upon us, adding its own terrible elements of distress and fatality.

## THE WEEK OF PRAYER.

THE following are the subjects proposed by the Evangelical Alliance for the week commencing with January 1st, 1888. *Sunday*, Sermons on Luke xxii. 28, and 1 Peter iv. 7; *Monday*, Thanksgiving; *Tuesday*, Confession; *Wednesday*, Prayer for Families; *Thursday*, Prayer for the Church of God; *Friday*, Intercession for Missions; *Saturday*, Intercession for Nations; *Sunday, January 8th*, Sermons on 1 Cor. xv. 58.

## ERRATA.

In the article on "The Condition and Hope of the Heathen," last line page 316, for "Pharisees not excepted," read "Pharisees excepted."

Dr. Martin writes:—"In my paper on Chinese Tracts, your printer has made me quote Julian's Dialogues, instead of Lucian's. The mistake is natural, as in my hand writing the two names are very similar. I may mention here that the *Daily News*, in a friendly notice of the paper, 'protests against a shocking misquotation.' The reviewer is mistaken, as the lines referred to are not a quotation, but a parody."

FOR want of space, we are obliged a second month to defer our notices of new books, but they will appear in our January number.

WITH the new year, we expect to commence in *The Chinese Recorder* a Literary Journal containing notices of all books and articles appearing in regard to China and connected lands, to be prepared by a gentleman well posted in such matters.

WE are in receipt from the Secretary of the Methodist New Connexion Missionary Society of a sermon on behalf of the Society preached by Rev. A. R. Pearson, June 12th, 1887. In the concluding paragraphs he mentions that they have men ready to join their only foreign missionary work, which is China, but that a lack of means prevents their being sent. Had we the ear of those friends, we would advise that they send the men forth, if evidently called of the Lord, and trust assuredly that He who gave the call to personal labor, would also move those who have the means to meet the case. This is one of the lessons that may be learned from the modern history of missions.

## Missionary News.

THE Rev. Messrs. Woods and Sydenstricker have removed to T'sing-kiang-pu, and desire us to say that their address will be care of Mr. Jas. Dalziel, 8, Seward Road, Shanghai. This, the Southern Presbyterian Mission, now occupies, besides Chinkiang, Soochow, and Hangchow, all on the Grand Canal. There are ten married missionaries in connection with the mission, and a physician is soon to arrive for the new station.

THE Reverend J. L. Stuart, now in America, wishes to call upon the readers of *The Recorder* who have seen the Great Wall at different points, or who have other proofs of its existence, to hear testimony to its height, width and condition, in view of recent published statements

by Abbe Larrien that the Great Wall is a myth.

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THE *North China Daily News* has done good service by publishing a "List of Protestant Missionary Agencies at work in and near Shanghai," and "Some Statistics of Christian Educational work among the Chinese in and near Shanghai." These lists, filling a solid column, are the results of person investigation by a gentleman of our business community, assisted by Archdeacon Moule, who says:—"I had no idea previously of the very great amount of leaven that is working in this place and the immediate neighborhood, toward Christianizing, civilizing, and educating in western knowledge the rising generation of Chinese of both sexes." The accompanying editorial is also very appreciative of Protestant Missionary work in China.

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DR. H. N. ALLEN, of the Presbyterian Mission, Corea, is now on his way to the United States with the Embassy to Washington.

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THE following, which we clip from the *New York Independent*, is from the pen of Rev. V. C. Hart. Fr. Cady, of their mission, is already in Chungking, and Rev. Ir. Lewis is on his way up the river. 'The prospects seem fairly favorable at present. You are aware, of course, that a great many proclamations were posted after the riot, and generally of a character to excuse the people and throw the blame upon our mission, always alluding to the property in the coun-

try as the cause of the trouble, and rather patting the people on the back for what they had done, but warning them against future disturbances. It will take some time to establish free relations with the people, but it will come in time. Some missionary work is being done in a quiet way, but no building will be done till the authorities give permission to the Catholics to build; when all other missions will be entitled to the same privilege."

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REV. C. R. HAGER writes from Yuen Kong, Kwangtung:—"During the typhoon here on the 17th of September much damage was done and some 200 lives lost. The principal sufferers were the boat people on the island of Hoiling and those returning to Chiklung in boats on the same evening. No exact reports can be obtained of the number of deaths by drowning, but the above figures are probably not far from the truth. Banks along the streams were torn away, temples demolished and houses blown down where the walls were insecure. The damages, were slight however, except at the two above mentioned places.

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THE Anglo-Chinese College at Foochow is being enlarged by the building of a much needed dormitory. Church attendance and the study of the Bible are now expected of all the students.

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WE learn that the China Inland Mission has paid in advance to the P. and O. Steamship Company the

passage money for eighty missionaries, which are to be sent out to China during the few coming months. The first of this large company have already arrived, and the rest are to come forward by every fortnightly mail.

WE receive from Dr. Edkins two pamphlets, which are reprints of articles by himself in the Royal Asiatic Society of Great Britain and Ireland, and which are for sale by Kelly & Walsh, Shanghai. "Ancient Navigation in the Indian Ocean," is an argument for Babylonish influence in China in the Chow Dynasty, on evidence from the history of astrology, astronomic instruments, metrology, and astronomy. "Priority of Labial Letters illustrated in Chinese Phonetics," illustrates, if nothing else, Dr. Edkins' unfailing industry; but we must leave the subject to more learned minds and pens than ours—particularly to the *China Review*, which we are pleased to see is still holding its own in Sinological studies.

WE clip the following interesting item from a home paper regarding the ordination and marriage of Mr. W. H. Murray, of the Scotch Bible Society, who has now returned to his work in Peking.—"Three branches of the Presbyterian church of Scotland, the Established, the Free, and the United Presbyterian, all united in his ordination. The next day he was married to Miss Maggie Glen, who expects to devote her life to his work and his blind people." The Rev. Mr. Murray has, we

learn, already reached Peking via Japan, without giving his friends in Central China the pleasure of seeing him.

A LINE from Dr. Kerr, dated Canton, September 20th, says: "Mr. Fulton and myself were wrecked in Kwang-sai, with loss of boat and nearly all our goods on board. We are thankful that no lives were lost."

ONE of the Sinalogues of China writes us:—"The style of the translation of the Imitation of Christ referred to in your number for September, while very lucid and extremely felicitous in many of its expressions, is, in my judgment, neither "excellent Mandarin" nor "simple *Wén-li*," but a mixture of the Mandarin and *Wén*. The style of the translation of the same book in a copy sent me from Shanghai is more uniform, and comes much nearer to what might be called simple *Wén*."

A correspondent writes from Peking:—"At the annual meeting of the Methodist Episcopal Mission in that city, reports were most encouraging—nearly 300 were added during the year, being the largest number in one year since the commencement of the mission in that district. There is also a growing desire amongst the members to become possessed of the Bible—this is certainly healthy."

A RUSSIAN paper states that "there are 205 communities of the Greek Church in Japan, with 16 priests



and 104 native preachers, and that the number of Japanese converts to that religion is 12,500. The number of churches and prayer-houses is 148, and there are three children's schools with a total of 150 pupils."

FROM Foochow we learn that the annual meeting of A.B.C.F.M. Mission was held from the 4th to the 9th in that city—was well attended, and interesting; one feature of interest to the ordinary gatherings was added—a two days' women's meeting with good results.

THE annual meeting of the Southern Presbyterian Mission was com-

menced at Hangchow, October 6th. There were present six male missionaries and all the ladies of the mission except two. The reports for the year showed great reason for encouragement in some parts of the field. The present condition and future prospects of the Hangchow station are especially hopeful. A new station was reported as opened at Ts'ing-kiang-p'u which will be occupied at once by two families. Two male and one lady missionary have been added to the foreign force, so that the mission is now stronger than at any previous period of its history. The present number of native communicants is about 75.

## Diary of Events in the Far East.

September, 1887.

19th.—British Barque lost off Punta Luzon, Balaam. All lives saved.

21st.—A deck house and 22 Chinese lost overboard from S.S. Anton in a typhoon, while on a voyage from Hongkong to Hoihow.

22nd.—Loss of the Chinese Transport "Way-lee" (Waverly) and 370 lives, including four foreigners, to the north of Round Island, Pescadore group.

23rd.—The Hongkong Legislative Council voted \$25,000 towards the celebration and commemoration of Her Britannic Majesty's Jubilee.

27th.—Eleven railway engineers sent out by the Russian Government to explore and survey the country between Vladivostok and Bousse arrive at Hongkong.

28th.—While the god of pestilence was being paraded in the northern suburbs of Hangchow, a tea shop built partly over a canal, crowded with spectators, gave way and about twenty lives were lost.

30th.—A mail boat from Soochow to Shanghai stopped and robbed by a party of masked robbers.

30th.—First breach of Yellow River, west of Kaifung Fu.

October, 1887.

2nd.—First experimental balloon ascent at Tientsin.

6th.—Silver mines opened in Hwa District, Kwantung.

9th.—Liu Jung-fu, the celebrated Black Flag leader, left Canton for Peking, to have an audience with the Emperor.

10th.—Telegraph Cable completed between Formosa and Foochow.

11th.—Boiler explosion on a small steamer at Haiphong, 60 persons killed and wounded.

17th.—Sir Frederick Weld, ex-Governor of the Straits Settlements, left Singapore for England.

November, 1887.

3rd.—Great fire at Swatow, \$1,000,000 estimated loss.

4th.—Desperate encounter between the crew of a police launch and a band of pirates at Taipa, Macao.

9th.—The Queen's Jubilee celebrated enthusiastically at Hongkong, at an estimated expense of \$200,000.

15th.—The British steamer *Wah Yuen* burned in the Canton River; 200 natives burned or drowned, many of them women.

16th.—Fire in Hongkong, one foreign fireman killed.

19th.—Explosion of Powder Magazine at Amoy, hundreds of lives lost.

28th.—Mr. Dinsmore, U. S. Minister to Corea, arrived at Shanghai.

## Missionary Journal.

### BIRTHS.

At Moukden, 6th October, the wife of the Rev. JAMES WEBSTER, United Presbyterian Mission, of a daughter.

At Tai-yuen-fu, October 11th, the wife of the Rev. Mr. DIXON, Eng. B. Mission, of a son.

At Kiukiang, October 14th, the wife of the Rev. T. HUTTON, C.I.M., Fancheng, of a son.

At Taiyuen-fu, October 28th, the wife of REV. B. BAGNALL, C.I.M., of a son.

### MARRIAGES.

At Shanghai, November 10th, Rev. J. G. VANSTONE, to Miss S. E. STEWARDSON, both of the Bible Christians' Mission.

At the Cathedral, Shanghai, November 22nd, by the Rev. H. C. HODGES, M.A., W. T. A. BARBER, M.A., Caius College, Cambridge, and the Wesleyan Mission, Wuchang, to ALICE, eldest daughter of the late John Dingley, of Launceston.

At Trinity Cathedral, Shanghai, November 28th, by the Vev Archdeacon Moule, GEORGE BOTHWELL DOUGLAS MACDONALD, M.B.C.M., of Ichang, son of Surgeon-Major James Macdonald H.M.I.A., to FLORA MACDONALD, eldest daughter of Andrew Davidson, Esq., M.D., F.R.C.P., of Beau Basson, Mauritius.

### ARRIVALS.

At Shanghai, November 6th, Rev. W. D. RUDLAND, wife and daughter; Rev. E. TOMALIN and wife; Rev. W. L. ELLISTON, wife and two children; returning for C.I.M.

At Shanghai, November 8th, Rev. J. MCKEE, wife and three children, returned, for Presbyterian Mission; Miss E. INVEN, returned for East China Baptist Mission (U.S.A.); Miss M.E. CARLETON, M.D., for Methodist Mission, North.

At Shanghai, November 8th, Miss M. GALE, M.D., for Woman's Union Mission

At Shanghai, November 18th, Rev. SPENCER LEWIS, returning for Meth. Epis. Mission, Chungking.

At Shanghai, November 18th, Rev. and Mrs. WILLIAMS for S. P. G. Mission, Chefoo. For London Mission Society—Rev. J., Mrs. and Miss LEES, Tientsin, Dr. ROBERTS, Misses PEARSON, BROWNE, GILFILLAN, and WINTERBOTHAM. For N. B. S. of Scotland—Mr. A. S. ANNAND, Hankow.

At Shanghai, November 21st, Rev. F. H. and Mrs. CHALFANT and Miss E. ANDERSON, for Am. Presby. Miss., North China.

At Shanghai, November 22nd, Mr. A. C. DORWARD, returned; Messrs. H. W. MACGREGOR, A. H. HUNTLY, D. LAWSON, A. EWING, Mr. J. A. STOOKE, wife and two children, for China Inland Mission.

At Hongkong, November 15th, Miss S. M. THWING, and son; E. W. THWING and Miss S. C. PRESTON, of American Presbyterian Mission, Canton; and Rev. J. WILSON, on his return, Rev. C. A. BERGER, Misses B. R. EAKIN and M. VAN EMAN, of the same Board, for Siam.

### DEPARTURES.

From Shanghai, October 30th, Rev. W. W. SHAW, wife and family, of Irish Pres. Mission, for Europe.

From Shanghai, November 4th, Rev. J. M. JOINER, wife and family, of Baptist Mission (South), for U.S.A.

From Shanghai, November 12th, Dr. GRIFFITH, of the American Pro. Ep. Mission, for U.S.A.

From Shanghai, November 16th, Miss C. A. TODD, of China Inland Mission, for Europe.

From Shanghai, November 21st, Mr. W. H. REID, Wesleyan Mission, Hankow, for Europe, via India.

From Canton, Rev. Dr. and Mrs. GRAVES, for U.S.A., per *San Pablo* Nov. —.

